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*On the True Knowledge of Jehovah.*

WHILE Paul was waiting at Athens for Silas and Timotheus, his spirit was stirred in him, when he saw the city wholly given to idolatry. His zeal and compassion moved him to take every proper opportunity to enlighten their minds in religious knowledge. He first conversed more privately, and then disputed more publicly; until at length he awakened the attention and curiosity of the principal men of the city, as well as of the people in general, to hear him preach a proper sermon. He cheerfully embraced the opportunity presented, and adapted his discourse to the character and condition of his audience. This he did with great ingenuity and propriety. "Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, I found an altar with

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this inscription, to the UNKNOWN God. Whom, therefore, ye ignorantly worship, him declare I unto you." Some suppose, this unknown God was a deity, whom the Athenians introduced among their other divinities in the time of a plague. But it is more probable, that their unknown God was the God of the Jews, whom they had been told was invisible, and whom they accordingly called the unknown God. This seems to be implied in Paul's saying, "Him declare I unto you." He declared the true God, who was the professed God of the Jews. But be this as it may, it appears from what Paul said to the Athenians, that it is of great importance to teach men the true knowledge of God.

It is proposed,

I. To show what is necessary in order to teach men the true knowledge of God. And,

II. To show the importance of teaching them this knowledge.

I. We are to consider what is

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necessary in order to teach men the true knowledge of God.—The apostle takes it for granted, that the Athenians believed the existence of one Supreme Being, which was the opinion of mankind in general, notwithstanding their gross idolatry in paying religious homage to a multiplicity of inferior deities. For this reason he does not attempt to prove the existence of an unknown God, but only to inform those idolaters what a being he is. They believed, that there did a God exist, who was superior to all the gods whom they made, acknowledged and worshipped; but they were perfectly ignorant of the perfections, operations and designs of the one Supreme Being. And this is the ignorance, in which all the Heathen, and most of the Christian world are now involved. Hence it is easy to see what is necessary in order to give men the true knowledge of God. They must be taught his perfections, operations and designs.

They must be taught his perfections. The first of all beings must be necessarily existent.—He could not owe his existence to any being before him, because there was none before him. He could not have owed his existence to the voluntary exertion of his own power, because he had no power nor choice, before he existed. He must exist, therefore, by the necessity of his nature; which necessity is beyond the comprehension of all created beings. We can conceive that there should be something in God himself, which renders his existence absolutely necessary, though we cannot explain what

this something is, nor form clear and distinct ideas of it.

As the first of beings is self-existent, so he must be independent. Independence naturally and necessarily results from self-existence. The being who exists of himself cannot be dependent upon any other being. He must be truly self-sufficient.—He must have every thing in himself alone, which is requisite to render him completely blessed.

A self-existent and independent being must be immutable. There can be nothing within him, nor without him, to produce the least variableness or shadow of turning.

This self-existent, independent and immutable being must be omniscient. He must know himself, and by knowing himself, he must necessarily know all things past, present and future.

His perfect knowledge must be connected with perfect wisdom, or a capacity of forming the greatest and best designs, and of devising the best means to accomplish them.

Nor can we conceive, that a self-existent and independent being, who is possessed of boundless knowledge and wisdom, should be destitute of almighty power, to execute whatever designs he should form. These natural perfections of the Deity are under the influence of perfect benevolence, which comprises the whole of his moral character. His goodness is disinterested and impartial, and extends to all beings, who are capable of either happiness or misery. "God is love," and from this source proceeds holiness,

justice, truth, faithfulness, grace and mercy, and, indeed, every possible moral excellence.—Such are the natural and moral perfections God always did, does now, and always will possess.

But, it may be supposed that he might have existed from eternity unto eternity, without exerting these divine attributes, or doing any thing to make an external display of himself. He might have enjoyed himself in perfect inactivity and tranquillity, without ever producing any external effect, or bringing into existence any being or object.—This is the idea, which many of the heathens, especially the Epicureans formed of God; and this is the idea, which many in the Christian world, really entertain of God, though they do not profess it. All careless, secure sinners, are in this sense Atheists. Though they pretend to believe there is a God; yet they do not believe that he ever did, or ever will concern himself with themselves or the rest of the world. It is necessary, therefore, in order to teach men the true knowledge of God, to make them acquainted with the operations, as well as perfections of the Deity. God is the most active being in the universe. Ever since he began to operate, there has not been a moment, in which he has ceased to exert his almighty power, and his glorious attributes. He made, by his almighty power, the heavens and the earth, and all the creatures and objects which they contain, from the greatest to the smallest. He upholds the material, the animal and the rational worlds in existence, from moment to moment. He holds the

whole universe in his supporting hand, and but for that constant support, it would sink into nothing in an instant. He not only creates and upholds, but governs all things. No material object ever moves without his agency; and no moral agent ever acts without his influence. He works in the minds of both angels and men, both to will and to do of his good pleasure. All the changes in heaven and earth, in the material and moral worlds, are brought about by his invisible and invincible hand. These operations of God belong to his character, which cannot be known while these are out of view.

But though men may know the perfections and operations of God, yet they must still remain in great ignorance, until they are made acquainted with something further about him; and that is, his designs. God works all things after the counsel of his own will. There is nothing that ever has been done, or ever will be done, either by him, or by his creatures, which he did not determine should be done from the early days of eternity. No event has ever taken place, or will ever take place, but what he determined should take place, before the foundation of the world. God determined all his own actions, and, consequently, all the actions of his creatures, before he gave them, or any other object, existence. He always acts according to his original and eternal design, which was perfectly wise and benevolent. He intended to produce the largest measure of holiness and happiness in the universe; or to do the most good, that infinite

wisdom could devise, or almighty power could produce. It is this eternal purpose of God, which renders all his operations infinitely amiable and glorious.

Thus it is necessary in order to give men the true knowledge of God, to teach them the perfections of his nature, the operations of his hand, and the counsels of his will. All these, essentially belong to his great and glorious character. The apostle, therefore, took this method to teach the Athenians the true knowledge of God. "God, says he, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples, made with hands; neither is worshipped by men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us: For in him, we live, and move, and have our being; as certain of your own poets have said, For we are also his offspring. For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device." In these few sentences, God is represented at the maker, the preserver, the disposer, and the determiner of all things, who is the only proper object of religious worship. This plainly supposes, that the apostle con-

sidered the purposes and operations of the Deity, as no less essential to his character, than the natural and moral perfections of his nature; and that all these must be exhibited, in order to give men a true knowledge of the first and Supreme Being. Indeed, we cannot form a just apprehension of any moral agent, and gain a true knowledge of him, without knowing the powers and faculties of his mind, the actions of his life, and the motives of his conduct. But when we know these things concerning God or any moral agent, we have a true knowledge of what he is. We now proceed,

II. To show the importance of teaching men this true knowledge of God.

If there be one Supreme Being, who is the first cause of all things, it can be of no less importance to teach men the true knowledge of his character, than to teach them the knowledge of his existence; because to know his existence, without knowing his character, can be of no service to them. This has been verified by unhappy experience from age to age, through all the heathen world. Their belief of an unknown God has had no tendency to enlighten their understandings, to govern their conduct, or mend their hearts. They have lived and felt, as though there were no true God, whom they were bound to love and obey. And the same ignorance of the true character of God must always be attended with the same unhappy consequences. If then, the being and perfections of God be of infinite importance,



it is of no less importance to mankind to have the true knowledge of his true character.— But this importance will more clearly appear, if we consider,

1. Men must know the true character of God, in order to know their obligations to obey him. His command, which requires them to love him with all the heart, is founded in the perfect rectitude of his character. If God were not perfectly holy, just and good, his law requiring perfect and perpetual obedience, would not be holy, just and good. God's merely requiring his creatures to love him supremely, cannot make it their duty to love him supremely, unless he is really possessed of those attributes, which are supremely amiable. And from this it appears, that men must know, that he is possessed of infinitely amiable perfections, in order to know and feel their obligations to love him with all the heart. It is impossible for men to have the knowledge of the first and fundamental law of God's kingdom, without being taught the knowledge of his true character. For the whole propriety of this law is founded in God's being worthy of being supremely loved, for what he is in himself, independently of his relation to us, as creator, preserver and benefactor. His intrinsic moral excellence is the primary ground of its moral obligation. And this ground of obligation cannot be known, without the true knowledge of his perfectly holy and amiable character. So that it is as important to teach men the true knowledge of God, as to teach them the obligation they

are under to pay him divine homage and obedience.

2. Men must know the true character of God, in order to know their guilt and ill-desert, in disobeying his commands. Sin is the transgression of the law of love; and its demerit is always in proportion to the obligation men are under to obey this law. If God be infinitely amiable in himself, then he has a right to command his creatures to love him supremely, upon pain of eternal punishment. The threatening of the law to transgressors cannot be seen to be just, only in the view of the true character of God. When he is seen to be infinitely amiable, it must be seen, that to hate and disobey him must be equally criminal, and deserving of that endless punishment, which he has threatened against the least transgression of his holy and righteous law. The ill-desert of men's offences towards God, always bears a proportion to the greatness and glory of his essential attributes. And, therefore, it is of as much importance to teach men these divine attributes, as to teach them that they are ill-deserving and hell-deserving creatures. For they cannot see the propriety of God's saying, "Cursed is every one that continueth not in all things written in the book of the law to do them," until they know how great and amiable a being they have disobliged and offended. But when they once have the true knowledge of God, this law comes home to their consciences, and carries full conviction that they deserve to die, and that it is of the

Lord's mercies, that they have not been consumed.

3. Men cannot know their need of a divine Redeemer without having the true knowledge of God. The necessity of an atonement for sinners, in order to their salvation, takes its rise from the rectitude of the divine law, which also takes its rise from the rectitude of the divine character. Were not God perfectly just as well as merciful, he would not threaten to destroy men eternally for transgressing his law, nor would he insist upon an atonement for sin, as the ground of forgiving transgressors. But since he is inflexibly just, he cannot forgive sinners upon any other ground, than a full atonement for sin. He will sooner let heaven and earth pass away, than not maintain the rectitude of his character, and the justice of his law. So that the necessity of a mediator, in order to bring about a reconciliation between God and his offending creatures, is wholly founded in the moral beauty and excellence of the divine character. Hence it is of so much importance to teach men the true knowledge of God; for without this, they cannot know Jesus Christ, whom he has sent to redeem and save them.

4. The knowledge of God is absolutely necessary in order to men's exercising right affections towards him. While they are destitute of the knowledge of God, all their religious views and affections are nothing but idolatry. The Athenians worshipped the unknown God, but their worship, the apostle informs them, was real idolatry,

and therefore he felt it to be of infinite importance to teach them the true knowledge of that God, whom they ignorantly worshipped. The Athenians were very religious, but all their religion was false and destructive, while they remained destitute of the true knowledge of God. And this is equally true of all religious views and affections, which are not founded in a true knowledge of the divine character. While men are ignorant of the true God, it is not the true God whom they worship, but a false idea of him, which idea is a real idol; a mere image or creature of their own make. Hence it is just as important to teach men the true knowledge of God, as to teach them to be religious, or to point out the way to eternal life. For this is life eternal to know the only true God and Jesus Christ, whom he hath sent. In a word, it is as important, as the glory of God and the eternal interests of mankind.

DAN.



[In the last Number of this Magazine there were some Remarks on Christian Justification.....While these were in the press, the following piece was received. The sentiments of these writers appear to harmonize; still, as they have a different manner and language in writing, it was judged they have an equal claim to Publication.]

EDITOR.

*On Justification.*

**J**USTIFICATION *freely by grace, through the redemption that is in Christ Jesus,* is a sub-

ject of infinite importance to every son and daughter of Adam. And, though it has often been treated on in the pulpit, in conversation, and in the press, yet many serious inquirers are in the dark concerning it. They complain that the terms guilt, righteousness, justification, impute, transfer, &c. are so variously explained, or vaguely used and applied, that they cannot attain to clear and distinct ideas on the subject. They wish to know *distinctly* the meaning of the term justification, what was necessary for justification of man in his fallen state,—whether Christ, as our surety, has actually attained to such justification; and, if so, how his righteousness applies to us, unto justification of life.

Though many have gone before me on this subject; yet, "I also will shew mine opinion." It may be, that some will understand my plain way, more readily, than that of more learned men. It is happy for us, that we have different abilities for explaining, as well, as for apprehending subjects.

In the first place, I am to attend to the meaning of the term *justification*.—It is a juridical term, used to express a person's innocence or freedom from guilt, according to law. Justification has an immediate relation to trial and judgment: and always supposes a known law of obedience; and that a person's actions are, by proper authority, brought up to that law for trial, and found conformed to it. That is, the law approves or justifies the actions—it finds no fault. And the declaration on

judgment is a manifestation of innocence, or, a legal justification. Justification makes no change in the nature of a man's actions, but merely manifests their conformity to the law, or rule of judging. Such is the plain and simple idea of justification.

Our next inquiry is, what was necessary for the justification of man, in his fallen state? In this, we must constantly keep in mind, that the moral law, resulting from the nature and relation of things, is necessarily abiding and unalterable, so long as the same natural relation subsists between God and us. No moral changes in us, can alter the demands of this law. Our indisposition to love and obey, is no excuse for not loving and obeying God. Therefore, in order to justification, our hearts and lives must have always perfectly conformed to the law of God. Such, was the original state of mankind, with respect to justification by the moral law. Nor did our fall from rectitude, in the least affect the demands of this law. So long as we continue rational beings, we are bound to yield a reasonable service: yet our loss of innocence, has rendered us wholly incapable of keeping the law unto justification. By taking the forbidden fruit, man broke the law of obedience, and, by covenant transaction, became established in his unrighteousness. He had forfeited life and every good into the hands of justice. As in his innocence he could not love and serve God more than he ought, so now, he was utterly unable to make any reparation to the honors of the

broken law. Present duty is no satisfaction for past offence. Repentance and reformation, are no satisfaction to the law which forbids all occasion of repentance and reformation. Nor indeed, had he any remaining disposition to keep the law in future. He was no longer disposed to present duty, for his mind was enmity against God. *This is the state of all men by nature. This is the state in which Christ found us ; and from which, he engaged to redeem us.*

It is, however, to be remembered that the moral law, as mentioned above, is abiding and unalterable ; and will ultimately, be the rule of justification. The gospel does not abrogate, nor abate the demands of this law : it is still in force, requiring unceasing perfect love and obedience for the present, and satisfaction for the past offence ; and will have them, either from us personally, or in our surety ; otherwise, it will condemn for the deficiency.

From the above statement of our case, it is obvious that Christ, as the representative of man in his fallen state, could not be justified by the moral law, on any thing short of personal, actual, and perfect obedience : And, over and above that, a full satisfaction given for the violation of the law and covenant ; that is, an actual payment of the forfeiture incurred by the first Adam.

We come now to our next inquiry, viz. Whether Christ, as our surety, has attained to justification, by law ; i. e. whether he has honored the law by perfect obedience ; and

satisfied for the forfeiture incurred by Adam.

It is needless for me to inquire into Christ's ability, or fitness of qualification, for a Redeemer : the scriptures warrant us to consider him an appointed and accepted mediator, between God and man.—With respect to his obedience to the law, it is sufficient to observe, that, He was a Saviour of God's own providing : He called him in righteousness, sanctified him, and sent him into the world to redeem it. He came to save that which was lost. He came not to do his own will, but the will of him that sent him,—not to destroy, but to fulfil the law. He always did as the Father commanded ; and the Father testified, this is my beloved Son, in whom I am well pleased. And the apostle declares, he was faithful to him that appointed him ; and the end of the law for righteousness. These texts, sufficiently, show the design of Christ's mission into this world, and his faithfulness to God in holy obedience.

Still, however, satisfaction was to be given to the broken law, before his obedience could redound to our justification. It was in vain to look for safety in perfect obedience, while the law was crying, *pay what thou owest for past offence.* Man had forfeited life, and the law would have it. Man, indeed, could submit to the forfeiture ; but he never could have so completely payed it, that he might take his life again. And, as every created being owes his whole self to God, in holy and perfect obedience, so, no mere creature could afford any help to man, in this



matter. Even the highest angel can do no more than his own *present duty*, and nothing to atone for past offences. But Christ, as God-Man, was possessed of divine dignity ; and had power to lay down his life, and take it again. Accordingly, He gave himself an offering and sacrifice to God for us : He laid down his life for ours,—for the life of the world—a ransom for many : He bare our sins in his own body on the tree.

Christ died to make atonement for our sins, “ That by means of death, for the redemption of the transgressions under the first testament, they that are called might receive the promise of eternal inheritance.” A second covenant with man, founded on the covenant of redemption between the Father and the Son, promising the inheritance, could not be introduced until the first covenant was removed by death, the penalty of its violation. Then, and not till then, God could have mercy on whom he would, consistent with his declaration in the first covenant, “ In the day thou eatest thereof, thou shalt surely die.” The obedience of Christ could be nothing to him as our surety, until he had removed the first covenant, by suffering the penalty incurred by the first Adam. “ Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body thou hast prepared me : In burnt offerings and sacrifices for sin thou hast had no pleasure : Then said I, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.”

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Thus, a new and living way to the Father, is opened by the death of Christ. He learned obedience by the things which he suffered ; and being made perfect, became the author of eternal salvation to all them who obey him. He not only yielded holy obedience to the law, and attained to the righteousness thereof ; but became obedient unto death, for the satisfaction of divine justice, and introduction of a new and better covenant founded in sovereign grace. Hence it follows, that Christ, the second Adam, has paid off the forfeiture incurred by the first Adam : and, by his obedience, attained to the righteousness of the moral law, and shewed it to be holy, just, and good, as is the duty of every man to do. As our sponsor, therefore, he was no longer under the curse of the law ; but in a state of complete justification before God. Accordingly, the grave was compelled to give up its prey : Christ took his life again. He was raised from the dead and received up into glory, in *demonstration* that he had finished the work which God had given him to do, and had saved them who were lost, that, as he was delivered for our offences, so, he was raised again for our justification.

The above observations are sufficient to show that Christ, in our nature and stead, hath performed all that the law demanded of fallen man for justification ; he is, therefore, as the Redeemer, in a state of justification before God. It remains, however, to show how his righteousness applies to us unto justification of life. This subject was

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a stumbling block to the self-righteous Jews ; and foolishness to the philosophers of Greece. They understood not the doctrine of the cross, they could not conceive, how the righteousness of another person could justify them in the sight of God. This is still a difficulty with many : and, indeed, the honest enquirer may not arrive to that degree of comprehension, concerning the justice and wisdom of God in this plan, which he desires. However, if rightly disposed to receive the truth, he may understand the gospel method of salvation ; and how sinners are accepted of God in the righteousness of Jesus Christ.

From the statement already given, of our loss and recovery, they appear, each of them, to accrue or attach to us in the way of a covenant transaction, through a constituted public head ; and extend to individuals according to the nature and conditions of each covenant. The first covenant was, that man should be happy in divine favor, so long as he loved and obeyed his Maker ; but if he eat of the forbidden fruit he should die. In the original, *dying thou shalt die* : from generation to generation, death, temporal, spiritual and eternal, shall have dominion over thee. The individuals of this covenant, were the whole natural seed of Adam.

The second covenant, or covenant of redemption, was, that if Christ as God-man would honor the law by perfect obedience, as was, and is the duty of every man to do, and pay the forfeiture incurred by disobedience, then he should see of the travail

of his soul and be satisfied. He should receive a number of the seed of the first Adam, who in time, should be spiritually grafted into him, as their mystical head ; and count to him for a generation : Isaiah xlix. 8. liii. 10. 11. Ps. xxii. 30. Hence it follows, that the recovery, or the righteousness of Christ will apply to those only, who are grafted spiritually into him, as the constituted head of the second covenant.

In order to bring us into this spiritual union with Christ, and make us heirs with him to the heavenly inheritance, God has been graciously pleased to propose to us another covenant trial, as individuals. This we call the covenant of grace. It arises out of the covenant of redemption, and is grounded on the righteousness of Jesus Christ, which it offers for the remission of sins. The sole condition of this covenant is, *faith in Christ* :—“ He that believeth shall be saved ; but he that believeth not shall be damned.” God reveals his approbation of what Christ has done, and now proposes his righteousness to us for our approbation ; and engages to give the benefits of it, even everlasting life, unto all that accept of it by faith : hence it is called “ The righteousness of God, by faith of Jesus Christ, unto all them that believe.”

Since faith is of such eminent use in the justification of sinners, it may be well to make one or two remarks on its characteristic nature.—First, *Faith works by love*. This is the principal trait of saving faith. *Love*, love to God, to Christ, to his laws and method of salvation, is

that *by* which faith operates ;— and without which, it is dead. We have just so much trust, confidence, and reliance on God and his Christ, as we have of love, and no more. As the water-wheel is carried round *by* water, so faith, and indeed every other grace, is moved and excited *by* love.

Another characteristic of faith is that *it purifies the heart as God is pure*. As love preceded, so this immediately follows a saving faith. So far as we love, trust and rely on Christ, we shall exert ourselves to be like him. Faith has assimilating influence on the mind and life. Beholding the glory of God in the face of Jesus Christ, we are changed into the same image from glory to glory. Unless we find these two characteristic marks in our faith, we have cause to judge our faith vain, and our hope vain.

Such, my readers, such is that faith by which believers are of free grace, grafted into Christ's mystical body. It expresses a disposition of mind conformed to the will of God. It is the spirit of Christ, whereby we cry Abba, Father. As such, it is constituted the term of covenant between God and us,—a term of our acceptance with him, as spiritual members of Christ, and heirs with him to the heavenly inheritance. By faith, we become the *body* of Christ, and *members* in particular, and as such, the law sees no fault in us ; for, if the head be justified by the law, so is the body—"There is no condemnation to them that are in Christ Jesus." Living and acting in him by faith, as his mystical body,

the law is fulfilled in us, and cannot condemn us : Rom. viii. 4.

Faith, indeed, is not the procuring cause of righteousness ; nor does it work the righteousness of the law. It is merely the term by which we enter into covenant with God in Christ ; and through which, his righteousness is applied to us. In virtue of our union to him, we have title, by the covenant of redemption, to the benefits of his righteousness, as though it were our own personal righteousness.

Thus we see that the moral law is still the ultimate rule of our justification before God : it is not annulled nor abated. But God, in infinite wisdom, has devised a plan for our fulfilling the law, through our union to a spiritual head by faith. He justifies the ungodly : ungodly in our own persons, but righteous in the mystical body and person of Jesus Christ. As there was no transfer of our sins to Christ, whereby he became personally, a sinner ; so there is no transfer of his righteousness to us, whereby we become personally righteous : we are justified *merely* as spiritual members of his mystical body.

Here reader, pause and reflect on the inflexible justice of God. He will not, he cannot pardon the sinner, unless complete satisfaction be given to justice. Justice is the darling attribute of Deity, from which he can never depart. Goodness cannot pardon in the face of justice. And even where justice is satisfied, grace and mercy are acts of sovereignty, which God is under no obligation to grant. Our love and obedience, however perfect, are

barely duty ; and can have no claim on his justice or goodness, beyond exemption from punishment.

How alarming then, is the state of unbelievers ! They have no part in the Redeemer ; and stand exposed to the avenging justice of God, without a covering. The moral law resulting from our relation to God, as his rational creatures, demands perfect love and obedience through the whole train of our existence. The least possible deficiency is sin, and insures the curse. God must punish. Both justice and goodness demand satisfaction, and will have it. There is no place for pardon. The law which forbids all occasion of repentance, cannot accept of repentance. Therefore by law and justice the sinner must perish. Such is the dangerous state of all infidels, and of all who die in unbelief. In their own persons, they can do nothing to satisfy justice ; and they have no part in him, who has attained to the righteousness of the law. But, admitting the truth of revelation, the believer is a member of the body of Christ, partakes of his righteousness unto justification, and receives a hope, which is an anchor to the soul, both sure and steadfast. An hope, which defeats Satan, overcomes the world, conquers death, and lays hold on eternal life. JOB.

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*Some Observations on the Parable of the Talents, Matt. xxv.*

**T**HE familiar and solemn manner in which our

Lord instructed men, is a high proof of his possessing the divine character which he claimed to himself. It is not strange that those who heard him, said, "Never man spake like this man ;" Especially his parables were instructive beyond all others. It was the manner and taste of the eastern nations to express themselves, and communicate the truth in figures and allegories. The Jews, in this respect, followed the custom of the age, and of the regions which they inhabited, and in many instances God condescended on the most solemn occasions to speak to them by his servants in the same manner. Of this there are many instances in the prophets. They often spake to the people in types and allegories, and generally in a metaphorical style. This ought always to be considered by those who explain the ancient scriptures to the Christian church, in which another style of writing now generally prevails. Our Saviour adopted the mode of communicating truth, which was very common in his day. Hence we find so many of his discourses in parables, and they are excellently adapted to communicate to unlettered minds, the solemn truths of the gospel in all their simplicity. The parables of Christ exceed all others, in their form and expression, as much as the divinity of his character excelled the prophetic gifts of men. In every line some great and solemn truth is expressed ; and in their morals they extend into eternity, and bring us before an awful Judge. I was led to these reflections by



reading the 25th Chapter of Matthew, in which we find the parables of the ten virgins, the talents, and a description of the last judgment, each of which I would recommend to the perusal of all, who wish to live godly lives in Christ Jesus, and are sensible of their obligation to give an account before his tribunal, of all the opportunities they have to do good.

In these parables, sinners of every description will find themselves required, warned and invited to do their duty. Considered collectively they contain in the *parable of the talents*, our opportunities, advantages and powers to do our duty with the misimprovement of some.

In the *parable of the ten virgins*, the same truths, with an illustration of several ways in which the word of God and means of religion lose their power on the heart.

The account of the *Son of man, returning in his glory to judge the world*, teacheth us the consequences of our faithfulness or unfaithfulness in our discharge of the sacred duties of life, together with the eternal consequences of our conduct. And lest we should suppose that our acceptance or rejection at the bar of God, is on account of our own righteousness it is inserted, "Inasmuch as ye have done unto one of the least of these my brethren, ye have done unto me." And "Inasmuch as ye did it not to one of the least of these, ye did it not to me." These answers of the Judge show, that although good works are mentioned as the ground of acceptance, they were such good works as were

done from a principle of repentance towards God, and faith in our Lord Jesus. They were such good works as the gospel commends, which always proceed from a saving faith in Christ. The idea which some entertain, that our justification before the Judge, is on the ground of our own virtues, arises wholly from inattention to the spirit and expression of the Parable. The good deeds which are rewarded, are those, which spring from a love of Christ and the aids of his Holy Spirit. An experimental knowledge of the gospel is necessary for the performance of such good works.

The parable of the talents is admirable in its structure, and most useful in its instruction. It is so expressed as to include every one of the children of men, and describes their different opportunities and power to do good. All are called, warned and instructed to do their duty. The eye of the Lord seeth the conduct of every one, and every one shall answer in his presence. Our talents are reason, the powers of natural conscience, the monitions and aids of the Holy Spirit, all our acquired knowledge, all the appointed means of grace, all the instructions of a most wise and universal providence, and all the opportunities we have to glorify God, advance the best interests of our fellow men, and secure our own salvation. God in his sovereign wisdom bestows these talents diversely, some have many, others few; yet to all some are given, and every man must answer for what he hath received. How solemn

the thought that we must answer before God for whatever we have received. Even for one talent we are responsible.

It ought to be noticed, that in the parable, those who had received five and two talents, are accepted for their fidelity. The selection of him who had one talent, as an instance of disobedience, was probably designed to teach us that a misuse of the smallest power to do good, will be noticed by the all-searching eye of God, and condemned in the day of his judgment. As to those who have received two or five talents, if they misuse, an awful account must be rendered; if they use properly, a glorious reward awaits them.— They shall be acknowledged as the blessed, who have lived in the exercise of faith, and abounded in good works.

But can it be, some one may say, that those who have misimproved only one talent, shall be punished for their neglect.— What reason can be assigned that this should not be the case? One talent is as really the gift of sovereign grace, as many; it as really forms an obligation to fidelity and obedience. Doubtless, the greater part of men are in that number who have only one talent, but, on this account they cannot excuse themselves from a faithful account. All must appear before the judgment-seat of God; all must render an account, and receive a sentence according to the advantages they have received. Sinful minds endeavor to find an excuse, whatever their situations may be. If they have many talents, their minds are inflated with pride, and they are ready to say,

Who is God, that we should obey him? They are ready to consider their numerous talents as rights, powers & prerogatives in their own hands, through which they may conduct according to their own pleasure.— If they have few, or only one talent, they are ready to say to God, I know that thou art austere, thy law hard, and that in my depressed situation there is little or nothing for me to do.— Very many of mankind excuse themselves from the duties of religion, on the ground that they have neither property, power or influence, to do much good in the world. They have a conviction that something ought to be done for the promotion of order and moral virtue, and moral order in society, but excuse themselves because they are not placed at the summit of public influence. Self-excusing reader, we will take thy word as sufficient evidence. We allow thou hast but one talent, that thy property is small, and thy influence in society still smaller:— But though this be the case, is there nothing for thee to do? Hast thou not a soul to save? The attendance on those duties which thou owest to thyself will, if faithfully performed, be beneficial to others. By earnestly attempting to save thyself, thou mayest save others also, and be instrumental of their performing those good works, by which society may in many instances be benefitted, and others excited to attend to the things of their peace. Whatever thy condition in the world may be, still thou art an example to others. This example may be beneficial or destructive, and

none can be so destitute of influence as not to do good or hurt in this way.—Art thou a husband, and canst thou not do something to cheer the heart of the wife of thy youth, and guide her footsteps in the way to heaven?

Art thou a parent? Hath not God committed immortal souls to thy care, and hast thou nothing to do for these children? Ought you not early to instruct them concerning God, duty, salvation and eternity? If these children be lost through thy neglect, although thy talents be few and small, will not their souls be required at thy hands?

Art thou a child? Are there no religious and social duties to be performed toward thy parents, and those aged superiors connected with thee by the ties of nature?

Art thou a brother or sister, and canst thou willingly see thy brethren and sisters descend to destruction, because thou hast not all the knowledge, power and influence that some others have?

Art thou not a neighbor? Certainly thou art, for there is no man but stands in that relation to innumerable fellow creatures, and thus falls under the obligation of the divine law, thou shalt love thy neighbor as thyself. Dost thou suppose thyself innocent in neglecting to help, encourage, warn and guide thy neighbor through the wilderness of this life, unto a haven of rest?

Art thou even a poor widow? Remember the widow's mite, and how her piety is eternized in the sacred volume, while her affluent neighbors, who, of

their abundance cast into the treasury, are left nameless. By the wise providence of God, we are placed in different situations, and while some are limited in their endeavors, others move in a more extended sphere: but for each one there is duty due to his Maker, and necessary for his own eternal advantage, and the benefit of his neighbor. All those, who have but one talent shall be brought into judgment. It hath been before observed, that far the greater part of mankind are in the number who have but a single talent committed to their care.

The writer was led to these observations by having long observed, that those who are in this state are very prone to excuse themselves from the negligence of others who are more richly endowed. They say, if my rich neighbor would open his coffers of wealth; if my neighbor, who is clothed with the authority of the public, would exert his power, much might be done for the suppression of notorious vice, and the encouragement of good morals; but as things are now circumstanced, what avails the exertions of those like me. The very excuse is a shame to those who have many talents entrusted to their care, but is no justification of such as have but one. These last, ought to consider that there is something they can do, and by union among themselves, they might control public opinion, influence and practice. Let them also remember that those who continue to misimprove one talent, shall be consigned to weeping and gnashing of teeth.

## On Redemption.

## NO. II.

(Continued from p. 68.)

HAVING considered, in the preceding number, the conduct of God in effecting the work of redemption, it is now proposed,

II. To show that through the redemption of his people, God will for ever display his grace in the highest degree. For this purpose several considerations may be suggested.

1. There is reason to believe that the church, which is redeemed, consists of the most guilty creatures. They, who have never sinned, do not deserve to suffer any punishment. But every one, who in the least transgresses the law of God, deserves his wrath and curse. Yet some sinners may be far more guilty than others. The fallen angels and the children of men, are the only creatures that we certainly know have sinned. For their first offence these angels were condemned, without any remedy, to suffer the curse of the law. Though all mankind deserve to suffer the same punishment, yet in the present life they are favored, through the boundless mercy of God, with a vast number of precious blessings. But they abuse the mercy of God, and persist in their enmity against his great and holy name, though they be intreated and urged to repent, by the most powerful motives. On account of their situation in this state of trial, sinners have an opportunity to feel and to express, by their words and ac-

tions, the most malignant and desperate wickedness against God. They are guilty of such wickedness as the fallen angels never had an opportunity to commit, before the glory of God was manifested in the face of Jesus Christ. But of all the human race, there is reason to believe that saints are the most guilty. Whatever may be their present character, they have hated and opposed the blessed God as he appears in the gospel. They have despised and rejected the Lord Jesus Christ. They have quenched and resisted the Holy Spirit. Usually, saints have been especially favored of God, from their very birth. During the years they live without God, he is merciful in laying restraints upon their evil affections, and in delivering their souls from various temptations, by which others are ensnared and destroyed.—There is reason to believe that God pays a special attention to his chosen people, before they are renewed by the Holy Spirit. But in their conversion and forgiveness, he makes a very glorious and affecting manifestation of his perfections. What are their views of the divine glory, when first called from their native darkness into his marvellous light! What peace, what love, what joy do they commonly experience, when God, who commanded the light to shine from darkness, shines into their hearts, to give the light of the knowledge of his glory in the face of Jesus Christ! They, who are converted and forgiven, are under the greatest obligations to be perfectly holy. And they do



resolve, and promise, and covenant, in the most solemn manner, to live wholly to the glory of God. Yet against the distinguishing mercies of God and their peculiar obligations, they continue to sin. Their sins are more directly pointed against the glory of God, than the sins of any other creatures. Saints usually believe that they are more criminal than impenitent sinners. And doubtless their views of their own criminality are correct. Though they are forgiven, yet as all the sins they have ever committed may be charged to their account, there is reason to believe that they are the greatest sinners.— Though Paul, the apostle, was the chief of saints, he calls himself the chief of sinners. And there is reason to suppose that he declared the truth. The greater the guilt of saints, the greater is the grace through which they are redeemed.

It is believed that it will be generally concluded that saints are more guilty than impenitent sinners. Yet some may be disposed to think they are less guilty than the sinning angels. It may be said that the angels have natural capacities, which are superior to the natural capacities of human beings. It may also be said that the angels, who have fallen, as they were once holy, have seen the beauty and glory of the living and true God. It is admitted that the natural powers of the sinning angels are superior to the natural powers of human beings. It is also granted that they have seen the beauty and glory of Jehovah, against whom their hearts are now filled with

hatred and wrath. But the fallen angels have never seen the glory of the divine perfections, as they shine in the face of Jesus Christ. Nor can any merely speculative knowledge on divine subjects, ever produce in the minds of sinful creatures that glorious impression of the divine excellence, which the Holy Spirit produces in the heart of every saint, when he gives the true and saving knowledge of Emmanuel. It is indeed on account of the moral depravity of sinful creatures, that they do not see the brightness of the divine glory in the glorious gospel. Yet they do not see this glory, nor can they ever see it. Nor do they know, nor did the sinning angels, before their fall, know the living and true God, as he is known by his chosen people. Should they once receive this knowledge, and then sin against God, on account of their superior capacities, they would be more sinful and guilty than the saints. But no natural capacities can impose upon a creature such a weight of obligation to love, and obey, and glorify Jehovah, as is imposed upon every saint by a spiritual manifestation of the divine beauty and glory in the face of Emmanuel. There is a knowledge of God which is peculiar to saints. This knowledge, no sinner of the human race, while impenitent, ever enjoyed. This knowledge, the angels, before they sinned, did not enjoy, nor can they ever receive it. But this knowledge is given to every saint. And against this knowledge every saint continues to sin, while he continues in this life. To turn

from the brightest exhibition and the deepest impression of the divine glory, which saints behold and enjoy, to that abominable thing, which the soul of their heavenly Father hateth, and which they also hate with all their hearts, while in the lively exercise of holy affections, is an height of wickedness, which no creatures except saints ever committed, or ever can commit, unless they should receive that peculiar knowledge of Jehovah in Christ Jesus, which is given to every saint by the Holy Spirit. As saints sin against this knowledge, there is reason to believe they are more sinful than the angels that sin, and that they are the most guilty creatures that exist.

And if they deserve the severest punishment of all creatures, it is evident that God displays his grace in the highest degree in their redemption.

2. Upon his redeemed people God bestows the greatest blessings that can be enjoyed by rational creatures. The saints, we have reason to suppose, are the only creatures, who are forgiven and saved from endless perdition. They are the only creatures, who experience a total renovation in their moral character. Though they are by nature the children of Satan, and heirs of hell, yet they become through divine grace the children of God, and heirs of glory. The eternal Jehovah is the portion of his people. To his redeemed people God gives himself and the whole universe. The apostle says to Christians, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or

life, or death; or things present, or things to come; all are yours." It is also written, "He that overcometh, shall inherit all things." Every saint is an heir of God, and joint-heir with Jesus Christ. The church will for ever enjoy, in the fullest manner, the greatest blessings that can be enjoyed. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The grace of God in the redemption of his people is great in proportion to the benefits they enjoy. These benefits are eternal in duration, and in their magnitude, the greatest that can be bestowed upon created beings.

3. The church is redeemed at the greatest expense. For the redemption of the church God gave his Son to die the accursed death of the cross. In giving his Son to death, God made the greatest expression of benevolence that could exist. So it is represented in the holy scriptures. "God commendeth his love towards us, in that while we were yet sinners, Christ died for us. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." If God would have forborn any expense, or refused any sacrifice, he never would have given his Son to die on the cross. For this was the greatest sacrifice that could have been made. Yet this was made to save his chosen people. The grace of

God is displayed in the work of redemption in proportion to the expense and the sacrifice, which were necessary to accomplish this great work. How could God have given a greater manifestation of his grace than he has given in the death of the Lord Jesus Christ !

4. To redeem his people, God overcomes the greatest opposition. No other being has had so numerous, so powerful and malignant enemies as God. And they have shown their enmity chiefly in opposing the work of redemption. It is certain that the fallen angels have ever opposed the work of redemption with all their strength and subtlety. All the human race, by nature, are the subjects of Satan, and oppose with all their hearts the kingdom of the Redeemer. To oppose the Redeemer all the false professions and appearances of religion have been devised and maintained. To oppose the Redeemer, men of superior sagacity, penetration and erudition have employed their time, and exerted all their strength. To oppose the redemption of the church, the holy scriptures have been perverted in a great variety of ways, and with extreme subtlety, and with the most violent perseverance. Against the Redeemer and his chosen people all the legions of earth and hell have been arrayed, and they have contended with desperate vehemence. The enemies of the Redeemer have had much success, and have boldly triumphed. Satan, the chief enemy of the Lord Jesus Christ, is god of this world, and employs in his service principalities, and powers

and spiritual wickedness in high places. He has greatly opposed the friends of Christ in all the past ages of the world. After many revivals of religion he has gained a great advantage against the cause of truth. Almost all the societies and institutions, which have been designed for the promotion of knowledge and piety, he has perverted to the promotion of errors and wickedness. And still he goeth about as a roaring lion, seeking whom he may devour. Never was he more subtle, yet less suspected; more successful, yet more concealed, than at the present day. There is much reason to believe, from the prophecy of inspiration, and from the state of the world, and of the church, that Satan and his adherents will yet for a season exert themselves with a violence and success, which have never been witnessed in former ages. Yet the King of kings and the Lord of lords will overcome all the enmity and opposition which exist against his people. Yea, he overrules their wrath to his praise, and to the glory and joy of his friends. The greater the enmity and violence of his foes against his name and his people, so much the greater appears the grace of God in their redemption.

5. Every rational creature will perceive the grace of God, as it is displayed through the redemption of his people, with the deepest sensibility. By the redemption of the church, God decreed in eternity to manifest his great and dreadful name unto every creature in the fullest and clearest manner. While



in effecting this great work he manifests his own perfections, he tries in the most severe and decisive manner, the heart of every rational creature. Every such creature is obliged to favor, or to oppose God, his decess and his conduct, as he acts in effecting the redemption of his people. And according to their conduct in favoring or opposing the Lord Jesus Christ and his holy kingdom, they will be treated in eternity. The decisions of the final judgment and the retributions of eternity will cause every rational creature to see, in the clearest manner, and to feel with the keenest sensations, the endless and immense effects of divine grace, as they shall appear through the work of redemption.—

While the accursed and tormented in hell shall feel their own pain and shame, and shall see the joy and glory of the righteous, they will realize the effects of divine grace. And while the righteous shall feel the raptures of divine joy in heaven, and see the damned weeping and wailing and gnashing their teeth in hell; and while they shall hear their endless blasphemies of the holy and blessed name of Almighty God, they will see and feel the effects of divine grace in their own redemption. Every rational creature therefore will be as sensible of the effects of divine grace in the redemption of the church, as he is of his own character and condition in eternity.

6. To every rational creature the grace of God in the redemption of his people will for ever appear with increasing magnitude. The sin and the

woe of the reprobate in hell, from which the elect are saved through the grace of God, can never be fully perceived by any created being. The sin and the woe of the damned will for ever continue and for ever increase. The sin which they shall commit, and the wrath which they shall suffer, will be for ever appearing with increasing magnitude to every rational creature. The love, and the joy, and the glory of the righteous will also increase for ever, and will be for ever appearing, with increasing magnitude, to every creature in heaven and to every creature in hell.

[To be continued.]

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*The danger of late Repentance.*

EXTRACTED.

**A**BOVE all, let me caution you, not to put off this great and necessary work of repentance, to the most unseasonable time of all others, the time of sickness and death, upon a fond presumption, that you can be reconciled to God when you please, and exercise such repentance as will make your peace with him at any time.

I am heartily afraid, that a very great part of mankind do miscarry upon this confidence, and are swallowed up in the gulph of eternal perdition, with this plank in their arms. The common custom is, (and I fear it is too common) when the physician has given over his patient, then, and not till then, to send for the minister, not so much



to enquire into the man's condition, and give him suitable advice, as to give him comfort, and speak peace to him at a venture.

But let me tell you, that herein you put an extreme difficult task on us (the ministers of religion) in expecting we should pour oil and wine into the wound before it be searched, and speak smooth and comfortable things to a man, that is but just brought to a sense of the long course of a wicked and lewd life, impenitently continued in.

Alas! what comfort can we give to men in such a case?—We are loth to drive them to despair; and yet we must not destroy them by presumption; pity and good nature do strongly tempt us to make the best of their case, and to give them all the little hope, which with any kind of reason we can, and God knows it is but little we can give to such persons upon good ground; for it all depends on the kind and sincerity of their repentance, which God only knows, and we can but guess at. We can easily tell them what they ought to have done, and what they should do if they live longer, and what is the best they can do in these straits into which they have brought themselves, viz. to exercise as deep a sense and repentance for their sins as possible, and to cry mightily to God for mercy, in and through the merits of our blessed SAVIOUR. But how far this will be available in these circumstances we cannot tell; because we do not know, whether if the man had lived longer, this repentance, and these resolutions, which he now declares of

a better course, would have appeared to be sincere.

And after all is done that can be done in so short a time, and in such circumstances of confusion and disorder, as commonly attend dying persons, I doubt the result of all, will be this: that there is much more ground of fear, than hope concerning them; nay, perhaps while we are pressing the dying sinner to repentance and he is dying, he may expire in great doubt and perplexity of mind, what will become of him; or if his eyes be closed with more comfortable hopes of his condition, the next time he opens them again, he may find his fearful mistake, like the rich man in the parable, who when he was "in hell, lift his eyes being in torment."

This is a very dismal and melancholy consideration, and commands all men presently to repent, and not to put off the main work of their lives to the end of them, and the time of sickness and old age. Let us not offer up a carcass to God, instead of a living and acceptable sacrifice: but let us turn to God, in the days of our health and strength, "before the evil days come, and the years draw nigh, of which we shall say we have no pleasure in them, before the sun and the moon and the stars be darkened," as Solomon elegantly expresses; before all the comforts of life be gone, before our faculties be all ceased and spent, before our understandings be too weak and our wills too strong; our understandings too weak for consideration, and our wills too strong to bow.

Let us not deceive ourselves. Heaven is not an hospital made

to receive all sick and aged persons, that can put up but a faint request to be received there: No, no, they are never like to see the kingdom of God, who, instead of seeking it in the first place, make it their last refuge and retreat; and when they find the sentence of death upon them, only to avoid present execution, do bethink themselves of getting to heaven, and since there is no other remedy, are contented to petition the great king and judge of the world, that they may be transported thither.

Upon these considerations, let us use no delay in a matter of such mighty consequence to our eternal happiness, but let the counsel which was given the prince of Babylon be acceptable to us, let us "break off our sins by righteousness, and our iniquities by shewing mercy to the poor; if so be it may be the lengthening of our tranquillity."

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*On the future punishment of Sinners.*

OUTER DARKNESS, WEEPING,  
WAILING, AND GNASHING  
OF TEETH.

**A**LTHOUGH the holy scriptures are explicit as words will admit, in describing the blessedness and misery of another world, it is very difficult, in many instances, to understand them truly.—The state of creatures in this, and in another world, will be so different, in innumerable respects, that the language of the present, which arose principally from our connexion with sen-

sible and material objects, is not adapted to describe with precision the views and feelings of those, who have passed to another state. Hence came the necessity on the inspired writers, in many instances, in their description of the most momentous subjects, to use words in a metaphorical sense. This is the case in the descriptions they give of the nature, the counsels and the attributes of Godhead. Still these descriptions are so varied and multiplied, that there is no danger of essential error to those who read the scriptures with consideration and fear.

It is the same with respect to the punishment of the wicked in another life. Enough is expressed to assure us it will be great and endless. Our Saviour speaks of it as the worm which dieth not, and the fire which is not quenched. This is evidently a reference to the prophet Isaiah, where he is describing the punishment of the Lord's enemies. It is universally agreed that by the worm which dieth not, is meant the ceaseless stings of a guilty conscience. Perhaps there is more difficulty in precisely determining all which is meant by the fire which is not quenched; for if it be used figuratively, and doth not intend material fire, something more awful, if possible, may be meant, or such a combination of all evils as consume happiness, without destroying existence, leaving the guilty creature still to further woes. Perhaps the latter may be conjectured from the natural tendency of sin to destroy all the peace of men and of rational

minds. Still it ought to be noticed that the same fearful image is used in many other places. *"The tree that brings not forth good fruit, the fruitless branch, the chaff, shall be cast into the fire, and shall be burned with unquenchable fire ;—The wicked shall be cast into everlasting fire ;—They shall be cast into hell fire ;—Punished with flaming fire ; suffer the vengeance of eternal fire. The heavens and the earth are reserved unto fire for the punishment of ungodly men."*

Let ungodly men consider what these descriptions mean. If instrumental and elementary fire be not intended, it must be something beyond any of our conceptions which are derived from present experience.

Leaving this with the justice of him who inhabits eternity, and will be the judge, let us return to our motto.

#### OUTER DARKNESS, WEEPING, WAILING AND GNASHING OF TEETH.

These are favorite terms of description with our Saviour, who came from the bosom of the Father, who is very God, and will appoint unto all their portion in another life. If there were no more awful descriptions, these would be sufficient, when rightly understood, to appal the heart of the stoutest sinner.

Let us reflect and enquire what must be intended by such expressions as these :

#### OUTER DARKNESS.

Darkness is a figurative expression, for sorrow, pain, woe, and the seclusion of all comfortable prospects. Reader, consider

what existence itself will be, under such circumstances !—Make the enquiry whether, in such a case, it would be an evil or a good. I should not be surprised to find many determining it would be an evil. Simple darkness must mean what is uncomfortable ; outer darkness what is so in the extreme. A seclusion from all good ; a denial of all happy prospects, and a foreboding of endless gloom, anger and mourning. A state of outer darkness is where light cannot come ; where hope ceases, and comfort never irradiates the scene. It is a state beyond the limits of those invitations and blessings where the benefits of the gospel reach. After the apostacy, men were in this condition, until sovereign grace declared the promise, *"The seed of the woman shall bruise the serpent's head."* After they have outstayed the day of grace, and grieved the Holy Spirit wholly to depart, they are in a similar condition, one circumstance only excepted, which is this ; they have sinned against greater light, their guilt is increased, there remaineth no more sacrifice for sin, and they must for ever remain in their woeful condition.

#### WEEPING AND WAILING.

We weep and wail under a sense of some great loss. If the loss be irretrievable, under a proper sense of the cause, the weeping must be incessant and endless. Those who fail of eternal life, will doubtless have an afflicting sense of their own loss. Although incapable of enjoying the spiritual glory of truth, they will have a speculative knowledge of the power and blessed-



ness of God; of the felicity of the Christian kingdom under Christ its head, and of the blessedness there is in the communion of saints: they will see heaven filled with glory and peace, even a weight of glory and joy inexpressible: they will have most deep convictions of conscience, that through their own obstinate folly they have suffered an eternal loss: they will see that they have come to a period of their existence, in which there is no remedy. The pain which will arise under these circumstances, from a sense of their own loss will be extreme. O Despair, how black! how dreadful thou art! To be outcast for ever, consciously through their own folly, must produce a degree of pain not experienced in this life. Who could refrain from weeping and wailing under a sense of this loss! "What will it profit a man, if he gain the whole world, and lose his own soul!"

#### GNASHING OF TEETH.

This completes the description which Christ often gave of future misery. To gnash the teeth, is an expression both of pain and of enmity, especially of such pain as proceeds from enmity and the wicked passions of the mind. The weeping of the wicked from a sense of their loss, their wailing in sight of the blessedness of heaven, from which they are for ever excluded, will be mingled with enmity against the character, law and government of God. Such a sight of his glory as they can have, will not change their dispositions; a general knowledge of the holy blessedness of heaven, will not produce a single

exercise of repentance and love; while all their weeping and remorse will but increase the bitterness of opposition. Enmity can be removed, and love produced only by the new creating power of the Spirit, whose influences will then be for ever withdrawn from them. The painful convictions of sin which are felt in this world, so long as the day of grace continues, are only preparatory to the work of almighty grace in conversion. The convictions do not renew the heart, and produce faith. Faith, which is saving in its effects, is of a divine operation. Neither will pain, distinctly considered, have any greater power in the world to come.—Such, as suppose, if they should chance to descend to misery, that in the process of time, pain will reduce them to a virtuous temper, and give them some preparation for heaven, do wholly mistake the nature of the human mind, the fixedness of holy and immoral qualities, and the purposes of divine grace in reclaiming bad men.—If this should be their unhappy case; weeping and gnashing of teeth, a sense of infinite loss, and enmity against the law of God, will increase together. Thus the fuel of sin will be gathered, while it is consumed by the flame of punishment.

#### REFLECTIONS.

Punishment can be prevented only by the removal of that sin which is its cause. It is only in this way that powerful and irresistible grace saves, from eternal woe. The reigning power of sin must be destroyed before the pangs of torment can



be prevented. While the grace of God, the gift of his Son to atone for sin, and purchase the Spirit to sanctify, make salvation possible, it is an actual work of the Holy Spirit on the heart which renders it probable. The most bitter ingredients in the punishment of sin, arise from its nature and exercises. It will not be possible for a sinner to refrain from weeping and wailing over a sense of the loss which he hath suffered, and it is unhappy that these will not be the tears of repentance, but of obduracy. May the Lord have mercy both on the writer and reader !

Remarks on Genesis vi. 6.

MR. EDITOR,

SOME observations on Gen. vi. 6. would be agreeable to one of your subscribers.—“*And it repented the Lord that he had made man on the earth; and it grieved him at his heart.*”

TO understand the meaning of this passage, we must consider the moral state of mankind at the time of which it was written. That state is described in the following words:—“*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil only continually.—God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. For the earth is filled with violence through them.*”—It is probable that the world was filled with greater enormities of vice at this period than in any before

or since. In addition to the common depravity of men, two things are assigned as means of drawing the wickedness of their hearts into visible exercise.

The first is in the following words: *And it came to pass, that when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.*” By the sons of God and the daughters of men, is probably meant the posterity of religious and irreligious families; of those who feared the Lord, and those who feared him not. The cause assigned seems sufficient for the effect. Many youth, apparently pious, and certainly moral in their behavior, have been awfully corrupted by an intimate union with sinful companions.—It would be well, if our youth seriously considered this early history of the world, before they formed that endearing connexion which will fill their lives with blessings or woes.

Another reason assigned for this extreme wickedness, was the great length of men's lives. An antediluvian life was from six to nine hundred years.—Although this contributed to a rapid population of the earth, it was, through the depravity of men, a means of increasing vice. This is intimated by what God said, “*My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*”—The natural means, on which infinite wisdom determined, to check this wonderful wickedness, were to sweep away the acting generation by a gen-

eral deluge, of which we have afterwards an account ; and to shorten the lives of succeeding generations. An awful sentence ! but necessary for the glory of divine justice, and to preserve the earth in a proper state of trial for the future life. “ The sinner being an hundred years old is accursed.” It is found by experience that age will not produce virtue. The greater part of good people give some evidence of piety in their youth.— Habits of sin, which have been long continued, obtain a power that is hard to be overcome ; and although nothing is too great for almighty grace to effect, it is not God’s usual method to forgive such long accumulated sin and ingratitude. Sinners who had lived the long antediluvian life, must have been deeply versed in all the wiles of iniquity, and fixed in their opposition to God. His measures for purifying the earth, and restoring it to the use for which it was now upheld although awful, were wise.

To behold a world of men sentenced to death, as the only means through which the race could be preserved in probation under a dispensation of grace, is a high evidence of the malignity of sin, and a benevolent mind, although convinced of the justice, must weep over the necessity of such an event. The passage which introduced these remarks describes the view which God had of the moral character and practice of men, as those related to the unchangeable principles of his government. AND IT REPENTED THE LORD THAT HE HAD MADE MAN ON THE EARTH ; AND IT GRIEVED HIM AT HIS HEART.

To give to men the best knowledge of the will and purposes of Almighty God, it is common for him in the scriptures, to represent himself as seeing, conceiving, feeling and acting, as holy creatures would in a similar situation. The Lord our God, in his nature and will, is above all comprehension, and cannot be adequately described in the language of earth. To accommodate himself to our weak conceptions, he describes himself in our language ; at the same time, we must not from this imagine that he is frail, changeable, limited in his knowledge, and imperfect as men are. Thus he is represented as coming down from heaven to see what is done, although he be omni-present and omniscient, and knoweth all things, from an eternity past, through an eternity to come : As repenting and changing his purposes, altho’ he be the immutable God, who perseveres in executing his own counsels : As being afflicted, because he is treated in such an ungrateful manner by those who ought to advance his glory : As being grieved by such things as wound the benevolent sensibility of a creature : But it would be endless to mention all the instances in which God condescends to accommodate the greatness of his own nature and purposes to the weakness of human conceptions. When it is written, “ it repented the Lord that he had made man on the earth,” it is meant : as men view events, and with such power and wisdom as they possess, they would view the creation both of the world and its inhabi-

tants as an irretrievable evil ; existence mis-improved, and worse than thrown away ; the fair scheme of duty and happiness converted into rebellion and woe, and order changed into the utmost confusion. Thus God was pleased to express himself to give to us the most lively conception of the evil of sin. But as viewed by his own infinite and most wise mind, all this scene of rebellion was no blot on his creation, no irretrievable breach on the scheme of his counsel, no stain on his glory.—Still on the throne, he knew how to bring order out of confusion, and to increase the happiness of heaven by the miseries of hell.

AND IT GRIEVED HIM AT HIS HEART. The word grief when applied to men, commonly signifies sorrow or pain without vindictive resentment against the object by which it is caused. The object or cause of grief may be criminal, and this passion stands interposed between angry resentment and pity or compassion, still allied in its nature more nearly to the latter. A good parent is grieved by the sinful obstinacy of his children, he sees their ingratitude and sin, feels the injury done to himself, still is ready to forgive on repentance and reformation.

When God describes himself as being grieved, it is an expression both of his displeasure and benevolence.

The grief of an infinite mind cannot imply unhappiness, or any wish for a change in the principles of his government. He saw a world formed in wisdom, and for the most grand purposes : He saw the race of

men originally created in his own image, but now debased by sin and exposed to eternal pain : While he saw men helpless in themselves, he knew all his own resources, through which he could make his kingdom more glorious than if sin had never been committed : He benevolently pitied the miserable men whom he must view, on the principles of a wise government, consigned to the destruction of an universal deluge. "The Lord was grieved at his heart." "He hath no pleasure in the death of a sinner. Why will ye die O house of Israel?" These, with innumerable other descriptions in the word of God, assure us, that in his general and even in his punitive government, he doth not act from such principles of revenge as actuate the wicked hearts and hands of men.

*The Lord is glorious in his judgment.—The Lord reigneth let the earth rejoice. While justice and judgment are the habitation of his throne, mercy and truth go before him.*

N — H —.



*Memoirs of Mrs. Amelia Flint.*

MR. EDITOR,

THE life of Mrs. Amelia Flint, it is supposed, furnishes so many materials important to the Christian, and interesting to the cause of religion, that they ought to be collected and published for the encouragement of the pious, and for the imitation of all. The following have been collected on the subject, which, if you think proper,



you will favor with a place in your Magazine.

Yours,

A.

**M**RS. AMELIA FLINT was the daughter and eldest child of Col. Hezekiah Bissell of Windsor, a gentleman of high respectability at the bar, who held offices under the government of this State, and with fidelity discharged his trusts.

In her natural disposition Mrs. Flint possessed, in a high degree, that softness and tenderness of feeling which are peculiar to her sex, and which are their ornament. To be obliging, and to promote the happiness of others was her delight. Sacrifices on her part for their comfort, were common, and were made with cheerfulness. Her sensibility was such as in many, without the influence of divine grace, renders them unhappy, but in the pious is a means of high enjoyment, and a sense of comfort. Her experience in this respect led to the indulgence of her feelings.

It is not uncommon, that a heart highly susceptible of tender emotions, is accompanied with an understanding which is quick in its apprehension. Such was the mind of Mrs. Flint. In the things of religion, which above all others afforded her delight, she apprehended the truth with readiness.

With such natural endowments, she was qualified for eminent usefulness, if her heart were sanctified by divine grace; and God, who sees, the end from the beginning, in the

time his wisdom chose, thus sanctified her to himself. Her disposition, which was naturally amiable, was rendered more so by the graces of the Spirit, and her engaging qualities were enhanced by their devotedness to God.

We have reason to believe the time of God's first manifestation of himself in love to Mrs. Flint, then Miss Amelia Bissell, was in the twentieth year of her age. From her natural disposition we must suppose her to have moved in the common course of childhood and youth: But now she was effectually called, and numbered with the lambs whom Jesus carries in his bosom.

Of the particulars of her exercises at the time of her conversion to God, and of the incidents in her life until the time of her marriage, but little is known to the writer of these memoirs. No doubt, her trials and supports, her struggles and conquests through grace, during this critical period of life, were they known, would afford much instruction, admonition, and encouragement to the young. All that can be said is, that her disposition and early attachment to piety raised her in the esteem, and gained the affection of her acquaintance.

In the year of our Lord 1791, and in the 27th year of her age, she was married to the Rev. Abel Flint, pastor of the south church in Hartford. In this sphere of usefulness, she was destined to improve her talents. And here we behold those fruits of her conversion, which are the surest evidence that it was the work of God, and that it is a



change which is real, important and glorious. The view of divine truths which she had, was such as magnified the grace of God. The guilt and pollution of the sinner, his worthlessness and exclusion from every title to divine favor, the necessity of divine influence to change the heart, the dependence of the soul on God's pleasure for the blessing, and on the supplies of his grace for its support, the necessity of earnestness and diligence in prayer and study of the truth, with self-examination, and the duty of acknowledging our own unprofitableness before God, after we have made the greatest exertions, are truths that were prominent in the creed of Mrs. Flint. These it may be said she received in her religious education. Probably she did. And a blessed encouragement it is to godly parents that the early instructions given to children are often thus sanctified. It was however not her education, but the renewing influences of the Spirit on her heart that led her to embrace these truths as her only hope and joy. *The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things.*

Neither did the piety of Mrs. Flint consist barely in holding an orthodox creed. She experienced the power of these truths on her heart; she loved them, and out of the abundance of her heart, her mouth spake. On the suggestion of a friend, that we merit nothing at the hand of God but his wrath, she

replied in words to this effect, "Yes, what poor empty handed creatures are we! I can speak of myself for one, that I have nothing, nothing of my own but sin, and if God cast me off, I have nothing to reply against it. I know he will do what is right, and into his hands I commit myself, for time and for eternity. I am no where safe but in his hands." Her principles, the truth she believed, were accompanied with correspondent exercises of heart. She believed with the heart, and spake of these things under the influence of faith.

Her principles embraced by faith were the life of her practice. They filled her with a high interest in the things of religion; they led to the faithful discharge of every duty; they promoted humility; and they yielded support in affliction.

The prosperity of religion afforded her the greatest joy. The accounts of revivals in different places she received with peculiar satisfaction. And when God was pleased to pour out his Spirit on the city of Hartford, and on the society with which she stood connected, she was delighted to see, and as far as in her lay, to encourage the work. Her doors were opened for the accommodation of those who desired to improve their evenings in seeking religious instruction. No sacrifices on her part were too great for the encouragement of the enquiring, and for the promotion of religion. She united with them in singing praise unto God, for redemption by Jesus Christ. When her debility

had become such as to render her almost incapable of exertion, she could not deny herself the pleasure of joining in the praises of God ; but continued until she was obliged, through weakness, to cease. The young of her sex found in her a mother in Israel, to counsel and encourage them in their attention ; and those who were more advanced, found her a sister in whom they had great delight. When her weakness rendered it necessary that she should be confined to a separate room, at her request, the door of her apartment was left open, that as much as her frame could endure, she might unite with those assembled for worship. She could not think without pain of having the meetings, which were held at her house, removed, and her friends continued them to gratify her, when they supposed it would have been better for her, had she consented to have them discontinued. They were however continued, in compliance with her desire, until about five weeks, before she died.

In every relation she sought and endeavored to be faithful in the discharge of her duties.

Her husband, she aided as an help-meet, to the utmost of her abilities, in his domestic concerns, and in the duties arising from her relation to him as the wife of a pastor. To preserve his hours of study free from interruption, and to relieve his mind from worldly cares, was her constant endeavor. In *his* affection and judgment she placed the fullest confidence. On the day of her death, she appeared apprehensive that it was

her last day, and expressed a desire that he might be out of the room as little as possible. Under the expectation of her dissolution, it was her wish to have *his* presence, that she might have the benefit of such suggestions from the word of life as the judgment of such a near friend might select.

Her children received the strictest attention to their education. She was sensible of the greatness of the privilege, to present them by faith in baptism to the Lord, and therefore improved the privilege. Holding in remembrance the solemn transaction, she sought to be faithful. As they had received the sign of the blood of sprinkling and of the washing of regeneration, and the seal of the righteousness of faith ; and as she had vowed to bring them up in the nurture and admonition of the Lord, she endeavored to be faithful to her vows. They learned, from the earliest dawn of their understanding, the virtues of the Saviour's blood, and their need of an interest in it ; the nature of the regenerating and sanctifying influences of the Spirit, and the necessity of their experiencing these influences ; and the certainty of salvation by faith, together with the importance of their possessing this grace. They saw, by her labors and prayers with them, the interest she felt in their spiritual welfare ; and while they were taught these things by precept, her example furnished them with the strongest attractives to put in practice the principles they had been taught.

In the course of Providence,

Mrs. Flint was called to part, with her Father. By this stroke, as she was the eldest child of the family, she was called to the exercise of paternal care toward the younger children, in aid of the widow her mother. With her strong attachments, she must have experienced care for them, had she been of younger standing; much more did she experience it now that her superior age required it. The sisters and brethren felt it, and with confidence in her affection and judgment, listened to her counsels. They were not disappointed, for she delighted to aid them, and to see them profit by advice. She was devoted to them like a parent.

The poor found in her a heart that was ever moved with pity for them. Nor was her pity spent in words of sympathy; her hands did not fail to minister to their relief according to her abilities. The blessing of those ready to perish rested upon her.

In the society and converse of the godly, she took pleasure, not barely because it is a duty, but because with the Psalmist, and every new-born soul, she esteemed them the excellent of the earth, and in them she had delight. With these she conversed with the freedom of nearest friends, and rejoiced to frequent their society. With them she felt herself at home. In the days of her confinement, she desired to receive such as often as possible, both to converse, and to hear their conversation. It was on these occasions that she was sometimes carried beyond her strength. She was sensible of it, and en-

deavored to restrain herself. But she could not deny herself the enjoyment, for the sake of a frame which she knew was sinking daily into death. After a long conversation which fatigued her much, she knew her friends considered her imprudent in these exertions, and by way of apology she observed to her niece, "you must expect that I shall converse much, for I find that as the outward man perisheth the inward man is renewed."

The public worship of God's house was unremittingly attended by her, when it was practicable and consistent with her health to be there. She attended often when, in the judgment of her friends, her state of health required self-denial and confinement. It was her attachment to the institutions and worship of God, that induced her attendance with such exertions. When she was wholly deprived of the privilege by her sickness, she often spake of her loss, and reviewed, with gratitude, the privileges she had enjoyed in days of better health.

It may be supposed by those who have become acquainted with Mrs. Flint, only by what has been written respecting her thus far, that she must have been self-confident, and lifted up with her attainments: so much the reverse of this was she, that if we were to point out the most prominent feature in her character, we must say it was self-diffidence and humility. To speak of herself ever filled her with fears. It was only when she was carried away from self to the thoughts of God, and



divine things, that she enjoyed consolation. Her love, compared with the glory of God, was in her view so cold ; her faith, compared with its encouragement to exercise, so weak ; her hope, considering the sure foundation before her, so feeble ; that she manifested a serious concern whether she had any of these at all. But when she thought of the fulness of the Saviour, the perfections of God in him, she could say, *He is my refuge*. Her improvement of privileges was as nothing in her view, and occasioned her often to lament that she had not been more faithful. "How numerous and how precious," said she, "have been my advantages, and how poorly have I improved them !" The importance of domestic education, in her view, and a distrust of herself, led her to converse frequently on the subject with her friends. On these occasions she spake of her imperfections and failures, and of the necessity of mercy and forgiveness from God, for parental neglect. She felt the importance of a prudent choice of seasons and modes of instruction, and supposed herself deficient in this, while she attended to the duty in other respects. As to herself, as the object of divine compassion, it appeared rich grace indeed that she should be accepted at all. The lowest place in the kingdom of heaven, was the highest favor she could dare to wish. In her own view it must be the riches of grace that should place her there. On the subject of her death, she often conversed, and desired not so much her own comfort and triumphant

feelings in it, as that God might be glorified. The glory of God was her supreme desire. In all things she appeared humble, and was uniform in that humility.

Afflictions try the spirit of piety beyond all things else.— They are the furnace that tries the gold. Mrs. Flint was called to endure much of these. It has been mentioned that she was called to part with her father. Other members of her family were also taken away by death in early life. She likewise buried her oldest son in the sixth year of his age, and her youngest in the second. She had a feeble constitution that received repeated shocks of sickness. Yet under all these trials she was submissive, and came forth out of them as gold purified. By all these, through the influence of grace, she was prepared to endure her last and greatest trial in the sickness with which she died. She was long confined under the tedious decays of a consumption. From the commencement of the complaint, she was apprehensive of its nature, but felt no concern on the subject. After hectic symptoms had long continued, and had been patiently endured by her, she felt encouragements which are peculiar to the disease, and thought she might recover. When her complaint was fully ascertained, by her physicians, to be a fixed consumption, they communicated the information to her husband that he might inform her, in such a manner as his judgment should direct. He acquainted her with the opinion of the physicians. It must have been a trial to her to



hear this opinion under any circumstances, but especially when she had flattering expectations of recovery. She received the information however, with composure and resignation. From this time her mind was principally directed to a consideration of her approaching end, although interrupted for a short season by the hope of recovery. And gradually, as she decayed, her mind seemed to become more and more settled in its exercises on the subject.

On the 19th of Jan. last, the day preceding the evening of her death, every request and every direction manifestly aimed at the exclusion of all earthly disquieting thoughts, and at the indulgence of the thoughts of eternity. Apparently sensible that she had no more to do for her children, and that conversation with them or the thoughts of them might awaken feelings that must disturb her mind, she did not choose to have them converse with her on that day, nor did she speak of them at all. The command she had of her feelings on this subject was manifested on the appearance of her daughter, who had been detained at the boarding school the preceding night on account of the weather. She came to the bed side of her Mamma, and looked upon her. She was requested by her cousin to speak to her Mamma. No, replied the mother. She had apparently purposed to avoid such interruption to her mind, because she had no more to do for her children, and must now dwell on other subjects. The child turned away and walked pensive to the fire. Her Mam-

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ma had not lost her affection for her only daughter ; she observed, I fear I have grieved her. But her desire was to be weaned from her friends the few moments she had left, and her purpose was unmoved.

Mrs. Flint continued in this state of calmness and possession of reason through the day. Her requests, and her replies to enquiries that were put, were made with great composure. In the evening at ten o'clock, the time of her departure had arrived, and as she had been waiting for the moment she appeared to feel like one whose desire was now to be accomplished. She pointed with her hand toward heaven, whither she was departing in peace, and her soul left its clayey dwelling to ascend and enter into rest.

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*Form of Consecration used at the  
Dedication of a new Church,  
Park Street, Boston.*

Doctor Griffin's Sermon.

“AND now, in pursuance of the design of our meeting, we proceed to dedicate this house to Him for whom it was erected. May God attend ! Let all the angels witness !—We religiously devote this edifice to the Father, infinite and self-existent ; to the Son, the brightness of His Father's glory ; to the Holy Ghost, almighty and eternal. To the honor and service of the ever blessed Trinity we solemnly dedicate these walls, these arches, these columns, this pulpit, that towering spire, and all that contains, with all that is contained within these sacred limits. For the preaching of

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the word, for the public service of prayer and praise, for the administration of the sacraments of the new testament, and for the residence of the eternal God, we consecrate the house. And now, O Lord, if dust and ashes may speak to thee, graciously attend to our supplications!—When thy people, overwhelmed with trouble, shall spread their distresses before thee in this house; *when the heaven is shut up, and there is no rain, or they are put to the worse before the enemy, or their spiritual foes carry them away captives;* and they shall return, and confess their sins, and pray before thee, in this place; then do thou hear, and answer! When, under temptation or darkness, they shall come hither to inquire of thee as by Urim and Thummim, do thou give responses, and *guide them with thy counsel!*—And now, what wait we for? *Arise, O Lord, into thy rest, thou and the ark of thy strength!*—Behold Him here! His glory fills the house! Bow yourselves before a present God!

*“How dreadful is this place! this is none other but the house of God, and this is the gate of heaven! I am filled with awe as the sacredness of the place, and the everlasting consequences of preparing and devoting it to God, rise before me! Here God will sit; and hither his people will come to receive instruction from His lips, and blessings from His hands. Here the despairing sinner will find a beam of hope. Balm will here be offered to heal the broken heart. The Lord will count, when He writeth up the people, that this and that man was born here. But,*

O my soul! what thinkest thou of the negotiations for peace between heaven and earth, which are here to be carried on? If all nations turn their eyes to the place where a treaty between the powers of Europe, is discussed; with what interest do our departed fathers contemplate such a place as this! Spirits of Whitefield, Tennent, Davies, and Edwards! how, as ye pass over, do ye regard an assembly of immortal creatures, listening to the messages of God, while ye see the recording angel registering their names, and imprinting on the tablets of eternity their treatment of the propositions of heaven? As ye range the fields of light, and behold some of your former hearers wrapt in folds of eternal darkness, tell us, heavenly spirits, what think ye of the house of God?

“In this house the gospel will be to some *the savor of life unto life*; and to others, *the savor of death unto death*. Should this church stand a century and a half, and its seats be generally filled, how many thousands will hear the gospel within these walls! Millions of times will all those thousands look back from eternity to this house, with inconceivable pleasure or pain.—By all those thousands, the effect of its erection and dedication will be felt, millions of ages after this world is no more.—These measures, then, I consider as the antecedents of happiness and misery, greater than the mind of man can now conceive.—The time will come when not a tongue in the universe will make these measures the subject of a jest.”

## EXTRACTS.

*On the Divinity of the Holy Spirit.*

"IF he can quicken who is not God; if he can sanctify who is not God; if he can dwell in believers who is not God; if he can give grace who is not God;—then the Holy Ghost may be denied to be God. If any creature can do these things, which are spoken of the Holy Ghost, then let the Holy Ghost be called a creature."—Every real Christian will feel, from his own experience, the force of this argument.

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*Humility.*

HUMILITY is "a virtue which neither those have who love the world, nor those who profess to have renounced the world by their own strength. By which distribution, the same division of men into two sorts is pointed out, which has ever taken place since the time of Christ.—Pharisees and Sadducees were their names among the Jews; in the Gentile world the terms Stoics and Epicureans give the same distinction. In the school of Augustine lovers of the world, and men proudly boasting in their own strength, pointed out the difference, which we now commonly mark by the terms worldly-minded, and self-righteous: While in all ages the genuine religion of real humility stands contra-distinguished from both."

*Religious Intelligence.*

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IT hath long been an opinion of the most judicious, that the powers of a civilized government are necessary for the introduction of Christianity among the heathen. Of this, the following extract from the last report of the Baptist Mission Society, is a confirmation. The Lord reigneth in the midst of the nations, and over-ruleth the events produced by human counsels for the advancement of his kingdom of grace in the world. No man can doubt, that the English establishments in India were first formed, and are now nationally supported, for the purposes of commerce and gain; still, there is reason to believe that these events will be the means of introducing the pure doctrines of the gospel to the knowledge of innumerable perishing heathen. In the period of which the prophet Daniel speaks, in which many shall run to and fro, and knowledge be increased, a doctrinal acquaintance with the Christian religion will be spread through the earth. E.

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INTERESTING EXTRACTS FROM  
THE LAST REPORT OF THE  
BAPTIST MISSION SOCIETY.

"IT is neither my business nor my wish even to glance at any thing of a political nature; my calling as a missionary however can never abate my affection to my native country, nor can I cease to feel deeply interested in its welfare. I am conscious too that no one in Leadenhall street, nor even in



Britain, more ardently wishes for the permanence and prosperity of the British empire in India than myself; and I cannot at all times avoid weighing those ideas respecting the probable means of securing these objects, which my situation among the natives and my acquaintance with their notions and feelings naturally suggest; and I am fully convinced that one of the most effectual means of perpetuating the British dominions in India will be the calm and silent, but steady and constant, diffusion of Christian light among the natives. Little is at any time to be feared from the Hindoos: they are too much divided and too indolent to be formidable. It is my firm opinion, that to the very end of time, through their imbecility of character, which Christianity itself will never remove, they will be dependent on some other nation; and happy will it be for them, should Providence continue them under the mild and fostering care of Great Britain, provided she act in her proper character, as a nation professing Christianity. The genius however of Mahometanism, ambitious and blood-thirsty in its very nature, is of a totally different complexion. Mahometans never forget that they once had the dominion throughout India, and nothing can ever be expected from them, except on the ground of their weakness and inability. It is childish to talk about Christianity's alarming them: they neither need nor wait for any alarm of this nature: their lust of dominion and hatred of the British are sufficient at all

times to incite them to resistance, if they possessed the ability; and when they have no strength, which is happily the case at present, no alarm about Christianity can impart it to them. The Hindoos then are a kind of *caput mortuum*, lying between the Mahometans and the British; and the question is who shall secure them? It is true they have no predilection for the Mussulmans; but it is equally true, that nothing can ever effectually attach an idolatrous Hindoo to the British; not merely because their worship, ideas and habits are different, but because the Hindoos are in their present state incapable of attachment, unless it be to their cast. They are not attached to their own *debtahs*: they will speak and write against them for money. Hence an appearance of greater profit would turn them from any nation upon earth. Every attempt therefore to create attachment by assimilation in any degree with their religious customs or worship, is totally unavailing. Impart vital genuine Christianity to them, and you give them a new nature; you create new ideas, and new attachments; attachments stronger than death; attachments too, of which the British as Christians are the full objects. But setting aside every effect of Christianity on their minds, their being of the same opinion with the English in matters of religion, would be the same thing in effect as being of the same cast, and would insensibly, but powerfully, attach them to the same interest.

“There is also another idea, of which we should never lose



sight. Every converted Hindoo or Mussulman is necessarily the cordial friend of the British, on the ground of his own interest and security ; for on the continuance of their empire in India his very existence depends. By embracing Christianity he has not only dissolved all the ties which hold him firmly to his cast and superstition, but he has incensed his friends and countrymen against him, and has every thing to dread from their obtaining the ascendancy in India. Hence every step which might be taken against the English must threaten the existence both of himself and all that are dear to him. What a powerful counterpoise in favor of the British government would be created in India, even by the partial progress of Christianity ! Say, that of the millions of Hindoostan, only five hundred thousand persons had embraced Christianity ; who can calculate the value of five hundred thousand such friends, thus united to us, both by inclination and interest, and scattered up and down throughout the British dominions in India ? On this subject let the testimony of Bartelomeo, a professed papist, be heard, as you have it in his voyage, p. 207. " The newly converted Christians on the coast of Malabar are the chief support of the Dutch East India Company at Cochin, and are always ready to take up arms in their defence. The Pagans and Mahometans are naturally enemies to Europeans, because they have no similarity to them either in their external appearance or in regard to their manners. If the English

therefore do not endeavor to secure the friendship of the Christians in India, on whom can they depend ? How can they hope to preserve their possessions in that remote country ? In the above considerations may be found one of the reasons why neither Hyder Ali nor Tippoo Sultan could maintain their ground against the English, and the king of Travancore on the coast of Malabar. The great number of Christians residing there, whom Hyder and his son every where persecuted, always took part with the English."

*Dec. 5.* Gorachund and Sar-tak, who had been suspended from communion, were again restored. The case of Neelon was also considered, who about eleven months before had been excluded for having through fear, on his return to his relations, complied with certain idolatrous customs. His conduct for sometime after his exclusion was careless and obdurate ; but for several months past he has manifested different feelings, has constantly attended to different meetings of the brethren for prayer, and expressed a strong desire to be united again with those who love our Lord Jesus Christ. On this occasion the church thought it their duty to require, for their fuller satisfaction, a specific and particular account of his reasons for wishing again to unite with the followers of the Saviour, whom he had in effect denied. He then stated, that some time after the church had excluded him, as he was one day reading Matthew xxi., he was peculiarly struck with those words :—" Whosoever shall fall upon

this stone shall be broken, but upon whomsoever it shall fall, it will grind him to powder?" It immediately occurred to him, that his loose walking, and his fear of man, arose from his having never experienced that brokenness and contrition of spirit which pertains to such as betake themselves to Christ for refuge; and that he had every reason to fear that he should see the latter part of the verse verified in his destruction from the presence of God, and the glory of his power in the great and last day. This gave a new turn to his thoughts, made him seek forgiveness with new earnestness, continue searching the word, and desire the company of those who appeared to love the Lord Jesus Christ in sincerity. He hoped that as the Lord had graciously forgiven Peter after his fall, he would be pleased to extend his mercy even to him; and he now wished from his heart to be again united to those who fear God, and to devote the remainder of his life to his service. The testimony of the other brethren respecting his subsequent walk and conversation, fully corroborated this profession of repentance, which was rendered the more credible by the circumstance of his being perfectly disinterested in point of temporal advantage, as his readmission could not in the least affect his worldly prospect, he being already in full employ, and honorably supported himself and his brother by his labor in the printing-office. The readmission of this young brother seemed almost like receiving one from the dead, while the

natural quickness of his understanding, and his long acquaintance with the scriptures, afforded much hope of usefulness to the cause of Christ.



*Missionary Extracts illustrating  
the profound Ignorance and  
Superstition of the Heathen.*

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Who that is a Christian can refuse to contribute his mite for their instruction!

"JULY 6. This week we have killed two venomous snakes. One was found near the dwelling house of Anandcrayer, who, two nights ago, felt it at his side when he awoke; but, providentially, it made off without hurting him. The natives (who are very averse to killing these animals, because they are the objects of their worship) earnestly entreated us to spare their lives, and to deliver them over to their care: however, as we could see no good end to be obtained by such a measure, we dispatched them. The natives immediately exclaimed, with enthusiastic joy, "they are gone to be eternally happy in the presence of Vishnoo!"

"July 10. Sunday. Going into town this morning, we saw many Brahmins assembled together in a garden, performing the funeral of a Sanyasee Brahmin; that is, one who, for the sake of devoting himself entirely to religion, either declines the state of matrimony altogether, or, if married, forsakes his wife and family to live a monastic life. The souls of these men are thought to be

perfectly purified ; so that, when they make their exit from the earthly body, they are not clothed with a heavenly body, like those who attain to purity by other means, but are immediately absorbed in the Deity, whose bliss continually increases by the union of these holy souls. On this account their bodies must not be burned, after the usual manner of the country, but buried. The corpse is brought to the grave, covered with three coloured cloths, which are placed on the body, as soon as all hopes of life are gone. These cloths are taken possession of by the chief mourners, and worn by them, as sacred relics, until they are perfectly tattered and torn. Before the body is committed to the grave, the attendants beat on the skull of the deceased with a cocoa nut, till the skull is broken, which noise being heard in heaven, is considered as highly acceptable to God, and to all the celestial beings'.

"O Lord ! arise and shine upon this people ! dispel their darkness, and cause them to

see the light of the knowledge of thy glory in the face of Jesus Christ !"

#### ORDINATION.

ON Wednesday, the 14th ult. the Rev. NEWTON SKINNER was ordained colleague pastor with the Rev. John Smalley, D. D. over the first church of Christ in Berlin. The Introductory Prayer was offered by Mr. Porter of Granby ; the Sermon by Mr. Gay of Suffield ; the Consecrating Prayer, by Dr. Perkins of West-Hartford ; the Charge given by Mr. Upson of Kensington ; the Fellowship of the churches was expressed by Mr. Brace of Newington ; and Mr. Porter of Farmington made the concluding Prayer.

The day was uncommonly fine, a large concourse of spectators assembled, and were gratified by the animated and excellent performances of the day. We were happy to notice his Excellency Governor TREADWELL among the spectators of a scene so important to the prosperity of a wise government, and so interesting to the friends of that kingdom which is not of this world.

#### POETRY.

##### *A Farewell Address,*

LATELY COMPOSED BY A YOUTH, AND ADDRESSED TO HIS CHRISTIAN COMPANIONS, ON HIS LEAVING THEM WITH A VIEW TO PREPARE FOR THE MINISTRY.

FAREWELL, my friends, a short farewell !

Soon we shall meet on that blest shore,

Where love and friendship ever dwell,

And parting sighs are heard no more.



While thro' this wilderness we roam,  
Tho' for a season call'd to part,  
The sweet remembrance of our home,  
Shall soothe the sorrows of the heart.

Jesus, I hear thy sovereign voice,  
That calls me from my native land ;  
Lord, I resign all earthly joys,  
My friends, my comforts, to thy hand.

Dear Lord, indulge this parting tear,  
Oh ! hear fond friendship's ardent prayer ;  
Keep them secure from every fear,  
The objects of thy tenderest care.

When sorrow rolls its billows high,  
And nature wears a frowning face ;  
Let them to thy dear bosom fly,  
And find thy name a hiding place.

When Satan throws his fiery darts,  
And sins their inward peace assail ;  
Dear Saviour, heal their broken hearts,  
And let thy conquering grace prevail.

When at thy footstool low they bend,  
And raise to heaven their suppliant hands ;  
Oh ! may one ardent wish ascend,  
For him who dwells in distant lands.

Then hear in Heaven thy dwelling place,  
And grant an answer from above,  
To each impart thy sovereign grace,  
And let us taste thy heavenly love.

Permit us, Lord, once more to meet,  
Within thy temple here below,  
To lay our blessings at thy feet,  
And own the hand that guides us thro'.

When the decisive hour shall come,  
And death shall break these tender ties ;  
Then take our willing spirits home,  
To thy blest mansion in the skies.

There Jesus' radiant smiles appear ;  
There God and his blest angels dwell ;  
There friendship knows no parting tear ;  
Nor ever speaks a sad farewell !



*Donation to the Missionary Society of Connecticut.*

1810

Feb. 8. Jonathan Lesslie, collected in new Settlements, \$ 1 00